The Christian Community

A JOURNAL OF COMMUNITY RELIGION

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OBJECTS

To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place cooperation above competition.

Members in Every State
Service Bureau for Churches and Ministers Uniting Churches
Promoting Community Programs
Publicity on Church Unity

In The Field

WE visited the Community Church, Kansas City, March 17, and attended the Forum. Here is an institution which has brought prominent speakers to Kansas City for ten years and has touched subjects of current interest from the viewpoint of a progressive approach. Burris Jenkins has surely proved to Kansas City that people are interested in making religion a live topic of public interest. Joseph Myers served as chairman.

THENCE on Monday, March 18, to a meeting of Disciples ministers where the subject was poetry in the life of the minister. It was a delightful Monday session and was a relief from the usual Monday ministers' gathering. Thence with Joseph Myers and Carl A. Burkhardt to visit the Union Oil Company and an interview with Mr. H. A. Cowden, the president. This is a cooperative enterprise and is very successful. Carl A. Burkhardt is minister of Antioch Community Church and we drove over to visit his church. He has stakes laid out for a new addition which will be described in the next issue of THE CHRISTIAN COMMUNITY. It is a church serving rural and suburban families near North Kansas City.

SUNDAY, March 24, we spoke in Oakgrove Avenue Community Church, Buffalo, for the minister, M. W. Van Tassell. Here was a crowded church with a beautiful and worshipful service. This was one of several visits to this church and we can see immense progress over the last four years. The audience is a liberal and appreciative fellowship and the choir is of special note.

In the afternoon, we presented the Community Church movement to an audience at Vespers at Amherst Community Church, Snyder, for President R. Carl Stoll, minister of this flourishing Community Church.

WITH President Stoll we drove the same day to Wanakah to Wayside Chapel, a Community Church eleven miles west of Buffalo. Here at the Sunday evening forum we presented ideas for a real community program. This church has been organized six years and although only the basement is completed it is a thriving work under the direction of Ben Swartz who directs the program of religious education for the Buffalo Council of Churches. Several members of this church came to the dinner of two hundred people which met at Amherst Community Church on Tuesday night, March 26, during the special meeting of the Board of Directors of the Community Church Workers of the U. S. A.

PAID a visit to Harries Community Church, Dayton, Ohio, and met the minister, W. A. Wolverton, in conference about this new Community Church. Dr. Wolverton has since resigned and H. B. Plummer, a graduate student at Bonebrake Seminary, Dayton, is supplying this church in the interim. Thence to Xenia, Ohio, where the Community Church for Christian Youth was organized. (See The Church of the Month article in this issue.)

A VERY pleasant visit was paid to Mr. H. C. Price, North Canton, Ohio, and his interest was shown in the work of our organization by presenting a very substantial check for the current budget. Mr. Price is Treasurer of The Hoover Company.

FREE literature has been requested and sent recently to the following places: Leslie, Michigan; Hudson, Michigan; Grandville, Michigan; Jenison, Michigan; Fort Peck, Montana (the scene of the new power dam); Arapaho, Oklahoma; Roscoe, Illinois; Jewell, Iowa; Perth, Scotland; Hot Springs, New Mexico; Elkins, West Virginia; Fords, New York; Moorecroft, Wyoming; Dallas, Texas; New Orleans, Louisiana; Garden City, Kansas; Skellytown, Texas; Brooklyn, New York; Bangor Theological Seminary, Bangor, Maine; Brimfield, Illinois; Homer, Michigan; Walloon Lake, Michigan; Calderwood, Tennessee; Chatham, New York. These are requests for merger information, constitutions, new ministers, young people's programs, benevolence activities and church adjustment advice. Of course, many personal letters go to these people in following up their requests.

SUNDAY, April 7, the final touches were put on the merger of the Methodist and Congregational Churches working under a federated plan when the Community Church was formally organized and presented deeds for two parsonages and two churches which now belong to and are a part of the unaffiliated Community Church. (See news item in this issue for the full program.) D. Andrew Howey has worked hard to bring this merger to pass. The people are delightfully aware of their fine opportunities ahead.

(Continued on page seven)

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THE CHRISTIAN COMMUNITY

A Journal of Community Religion

The Christian Community. A Journal of Community Religion published by The Community Church Workers of the U. S. A., Inc. Issued twice a month except during the summer. Publication dates—7th and 21st. Publication office—Spencer, Indiana. Editorial and Executive office, 1302 Chicago Temple, 77 West Washington Street, Chicago, Illinois. Entered at the Post Office at Spencer, Indiana, as second class matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized May 18, 1923. Richard E. Shields, Editor. Contributing Editors: Burris Jenkins; Joseph Myers; Orvis F. Jordan; R. Carl Stoll; Carl S. Weist; W. J. Lhamon; Alva W. Taylor; N. A. McCune; E. Tallmadge Root; John R. Scotford, Frederick B. Fisher. Subscription price, $1.00 per year. Single copy, 10 cents. Send all checks to The Community Church Workers of the U. S. A., 1302 Chicago Temple, Chicago.

Vol. I — April 21, 1935 — Number 19

Above Suspicion

OUR government might use a little more foresight in the probable effects of the forthcoming naval maneuvers off the coast of North America in the Pacific. It may not be a threat to Japan and, of course, is not in her "front-yard" as some have indicated, nevertheless it is too near a trouble area to go on without having the Japanese military and unscrupulous newspapers in our own country making stock over the event.

It is no threat of war, nor is it aimed at intervention in affairs of the Orient but surely we could be above even such suspicion.

Peace agencies have warned the naval authorities and the United States Departments involved that such unmitigated *unwisdom* should be avoided in the strained relations existing in the world. Of course, off the Labrador might be considered a threat to Great Britain or Germany or any other European power but no such worry is as yet known and in the case of Japan it is only "hatched up."

Our military establishment should take a lesson from general public opinion which is very much on edge when Japan, the Pacific and Oriental relations are mentioned.

Hands across the Pacific are not lacking to establish fellowship which may prevent such demonstrations from being outbreaks for a new threat for open warfare. In any case, if the navy must practice it ought to rehearse in a more remote place from troubled areas of the world's surface. Now that the Philippines are free from our control, we should stay far enough away to give them a chance to know it.

Missionary Congress

"JESUS Christ and The World Today" is the theme for the National Younger Men's Missionary Congress at the Stevens Hotel, Chicago, May 2 to 5. These four days are to be filled with addresses of inspiration concerning the missionary program of the churches.

Such names as Sherwood Eddy, Stephen J. Corey, R. E. Diffendorfer, Cleland B. MacAfee, Robert E. Speer and others are on the program.

The subjects are timely and the results should be promising in a renewal of interest of laymen in the world service cause.

Search as one will, he cannot find "Rethinking Missions," supposedly laymen's work, on the program. How does this happen? It will be discussed to be sure and our hope is it will be thoroughly discussed. It appears a little like playing Hamlet and leaving Hamlet out!

The worship services are to be in charge of Roy A. Burkhart of First Community Church, Columbus, Ohio.

The full significance of this congress will be lost if the ministers fail to get their laymen to attend.

Here is a real opportunity for a new emphasis to be made to bring more effort to bear upon the world service causes of all churches. It would be wonderful if this could point the way to a new *United* advance for missions at home and abroad.

Why Churches Fail

SOME community churches have failed according to records received by the Community Church Workers office. The proportion is surprisingly small, but nevertheless significant enough to ask, why the failure?

Merged churches have more frequently come about because the churches who wished to merge had already gone so far on the road to failure that one more push would have completed the job. In other words, many churches which became community churches never started out with anything but failure to begin with.

Again, there may have been one or more families in the community who were never committed to the new program and by a program of opposition and undercurrent of false statements undermined the church from the start. All too much gossip would kill any good community enterprise.

Not often, but too often, secretaries and officials have held aloof or in open opposition have killed the chances for a cooperative community spirit by feeding back into the community old traditional loyalties which were never intended to be a part of the real church's life which were there before. That kills the spirit and with that dead, the next step is a church failure.

Then we have heard of a leader or two who although *in* the enterprise were not *of* it. They run down the new minister; they show regard only for the church school program; or they will only belong to the Ladies' Aid or Guild, but not belong to or support the church in its ministry of worship. By such half-hearted methods the rest of the people know it will fail and soon.

The spirit of Christian cooperation will never fail where men and women whole-heartedly and unreservedly give themselves to that whole program of advancing renewal of religion which is so badly needed in all our churches today.

Churches fail for lack of support, moral and financial; for lack of loyalty, for lack of brotherhood; for lack of good "old common sense" which is not so common as first supposed; for lack of genuine Christian spirit.

Given a fair field, Christian spirit, loyal people, up-to-date community program and above all a wise and well-trained leader and community churches will not fail.

Reunion Or United Church?

ZION'S HERALD of April 3 carries an article by J. M. Rowland, editor of the RICHMOND CHRISTIAN ADVOCATE, in which he presents his views of the means and ends of reunion of the two great branches of historic Methodism in the United States. North and South still creep into this article but it is in a vein of scholarly and broad Christian viewpoint.

He wants reunion. The South wants reunion. A reunited Methodism is badly needed "to blot out the 'scandal of Christianity' which is our division" says Dr. Rowland.

August will bring together the members of a joint commission of both Northern and Southern churches to work out such a plan of procedure.

We do not wish to throw cold water on this, nor do we for a moment doubt its wisdom, but we firmly predict that it will die in the committee. Why predict this? Because the challenge is not big enough.

In our sister country, the United Church of Canada did not wait for reunion upon denominations of like kind. They drove across all lines and today Methodists, Presbyterians and Congregationalists are in the United Church of Canada and we believe happily so.

We've had two or three good-sized mergers of denominations lately. Why could not a move be projected by the Methodists North and South to reunite with the new Congregational-Christian Fellowship, and the Reformed-Evangelical and ask the Presbyterians North and South to come in also. There would be a challenge and one to tax the ingenuity and leadership of thousands who are even now waiting to see if the churches believe in a *gospel of reconciliation.*

There never was such a time for making this larger challenge to American Protestantism. If the Methodist reunion is lost this sesquicentennial year it might better be laid on the table until the challenge is great enough to cross seven or eight denominational lines. What a Reunion that would be!

Oxen

In April skies the Heavenly Bull
May thunder in his pride,
But earth's good fields are never dull
To meek undeified.

In placid toil we spend our days,
Content to do each task;
The labor done, undecked with bays,
But food and rest we ask.

The old still trust to our calm strength;
They know our sturdy worth;
With them we shared the lean day's length,
Withstood the toil and dearth.

Heroic Taurus merits fame—
But faithful toilers tend life's flame!

IONA MYERS

Let's End That Ancient Atrocity

ONE of the oldest articles in the Social Ideals of the Federal Council of Churches of Christ in America demands the "Abolition of child labor; adequate provision for the protection, education, spiritual nurture, and wholesome recreation of every child." Practically all church bodies have joined in this demand. Now is the time to make their voice heard.

NO SINGLE measure in the New Deal met with such widespread approval as did the abolition of child labor. The cotton textile code was the first presented for approval. It contained nothing regarding the labor of children but was amended to prohibit the employment of all under sixteen years. It was agreed to by the employers almost without objection and was welcomed by labor and the public with universal acclaim. When President Roosevelt signed the code he said, "There goes that ancient atrocity." An English journal said that the President had with a stroke of the pen done more than Parliament had been able to get done after 150 years of agitation and legislation. Child labor in the cotton mills had been cut to about 10,000, but many of this number worked long hours and practically all of them at very low wages. Nearly all the codes since adopted have likewise abolished child labor. The most notable exception is that of the newspapers and they obtained an exception only by use of a kind of holdup method resting upon the almost imperative necessity of the administration's keeping their support for the general principles of the New Deal. Through the codes more than 100,000 children under sixteen were released from wage labor and some 50,000 more between the ages of sixteen and eighteen are protected from hazardous employment. All children above sixteen now employed under the codes, moreover, enjoy limited hours and better wages—in many cases double the amount they formerly received.

After Next June—What?

But NIRA expires in June, 1935. It will doubtless be continued under some form, but even its continuance will leave, under the code system, every trade association free to fight the child labor provisions on occasion and to subject the whole matter to constant danger of weaker provisions. It will make it possible for other trades, like the newspapers, to fight for exceptions; and it will leave, as the codes do now, tens of thousands in domestic employment and working on farms without any protection. There is, therefore, imperative need for securing the ratification of the Child Labor amendment to the federal Constitution. It will enable Congress to give the country universal legislation and to give it with such discrimination on behalf of different trades and differing family needs as common sense dictates.

THE proposed amendment does not prohibit child labor. It is in nowise of the same type as the Eighteenth Amendment, which really legislated in regard to the prohibition of the liquor traffic; it only

enables Congress to legislate. Once it is passed, Congress may or may not legislate, so far as the amendment is concerned. It doubtless will do so—public opinion will demand it. A majority of the states now have laws forbidding the employment of children under fourteen years of age and many of them put the age at sixteen. The Southern states are in greatest need of federal legislation that will lift their standards to the level of the nation as a whole. When all the states have the same minimums, it will become easier for those with advanced legislation to enforce their laws because competition will cease to disadvantage them. It will also improve administration to put enforcement under federal inspectors; federal enforcement is practically always better than state because it is more removed from provincial prejudices and local politics. It will give the better elements of the South a satisfaction denied them by their state legislatures and remove the stigma of child labor from the entire section at once.

The Myth of Family Interference

It is objected that the amendment will make it possible for Congress to take charge of our children, to make it impossible for a farm boy to do chores or for a girl to help her mother. Such objections seem too foolish to merit consideration, but they have prevailed to prejudice the minds of multitudes, especially farmers, and to defeat ratification in a number of states. The amendment gives Congress no power not already possessed by every state legislature in the Union. Do those who are frightened by these scarecrows think Congress will be less sensible than their own state legislature? Do they attribute to their federal Congress such utter lack of common sense or obliviousness to the will of the people? Congress has had, in legislating for the District of Columbia, all the power this amendment will give it in legislating for the Union on child labor; has it done any such absurd things? It has power to levy taxes, and a great judge laid it down that the power to tax is the power to destroy. Has Congress ever so used its power? It can declare war at will; has it ever declared war against the will of the people?

NO STATE legislature has ever interfered with the labor of children on the farms, in the households, or in the private affairs of their parents; Congress will not do so. What it will do doubtless will be to put the child labor provisions of the NRA codes, or an approximation of them, into national law; that is, it will abolish all *wage* labor for children under sixteen, permitting limited-hour jobs of a harmless type after school hours, on Saturdays, and during vacations, and it will outlaw all hazardous occupations for those under eighteen. The codes do this, and in two cases—that of buses and that of dry cleaning—the age limit is fixed at twenty-one. The eighteen-year limit is fixed in the amendment to enable Congress to legislate regarding hazardous employment. Statistics show that children between the ages of sixteen and eighteen suffer more accidents than do those between fourteen and sixteen. The Children's Bureau reports that "from two to three times as many children as adults in proportion to the number employed are killed or injured in industry."

The Status of the Amendment

THIRTY-SIX states must ratify the amendment to make it a part of the Constitution; twenty have done so—five reversing themselves after having rejected it. It requires sixteen more to achieve success. Twenty state legislatures meet during the year 1935. Six of them are in the South; of these Virginia alone has definitely rejected it. Oklahoma and Arkansas alone of the cotton growing states have ratified it. All the great church bodies have gone on record as favoring ratification, with the exception of the Roman Catholic; and many Catholic priests, great numbers of laymen, and numerous organizations favor it. Labor is unanimously for it, as are practically all social welfare workers and many business men and employers. The rural voters and representatives in the legislatures have been opposed; it is among them that the worst of the propaganda of those who favor the employment of children at wages in industry has been effective. But now the great agricultural states of Iowa, Minnesota, Wisconsin, and North Dakota have ratified. In Iowa the Farm Bureau Federation favored ratification. Senator Capper's farm journals are fighting for ratification. President Roosevelt says, "Of course I favor the Child Labor amendment." He thinks the NRA codes have so demonstrated its wisdom that it "hardly requires further academic discussion." With the support of the President, the active campaigning of Mrs. Roosevelt, the universal gratification over its elimination in the NRA codes, and the signs of a turning of attitude among the rural folk, Christian people need only to turn their convictions into social action to insure ratification.

ALVA W. TAYLOR

Who's Who

The picture on the front cover, entitled "The Resurrection" by the Caravaggio School is loaned by the Art Institute of Chicago. This picture is in the Mr. and Mrs. Charles H. Worcester Collection and will be described in a subsequent number of the Chicago Art Institute publication.

Alva W. Taylor, a contributing editor and professor of social ethics in the School of Religion, Vanderbilt University, Nashville, Tennessee.

Burris Jenkins recently preached this sermon in answer to an issue which came up among the Disciples of Kansas City, Missouri, over the question whether a Community Church is a Christian Church. This is used by special permission from the **Kansas City Post.**

W. A. Harper is professor of religious education in the Vanderbilt University, Nashville, Tennessee.

The cuts for The Church of the Month article were graciously furnished by the Ohio Soldiers' and Sailors' Orphans' Home, Xenia, Ohio, through the courtesy of Chaplain C. C. Hankins.

Asa McDaniel is pastor of the Mariemont Community Church, Mariemont, Cincinnati, Ohio.

Nora B. Cunningham lives in Chanute, Kansas.

John R. Scotford, a contributing editor.

Raymond Kresensky reads poetry for **The Christian Community.** The two poems by Mr. Kresensky are used by special permission from his book, "Emmaus" published by the Torch Press, Cedar Rapids, Iowa.

Clyde McGee, minister Bethany Union Church, Chicago, Illinois. These poems used by permission from Dr. McGee's book of poems, "Calendaria."

Iona Myers, Lockwood, New York.

D'Nova is the pen name of this writer of fine poetry.

Florence McKean, lives in Kansas City, Missouri.

Margaret B. Edge, Emmetsburg, Iowa.

Lloyd Frank Merrell, lives in Freeland, Michigan.

"Is The Community Church A Christian Church, Or Not?

By BURRIS JENKINS

THE question whether a Community church is a Christian church arises from the fact that the word "Christian" can be used in two different senses.

First it can be used, in this part of the country, in a denominational sense to describe a sect which is known in other parts of the country as the Disciples of Christ. A second sense in which the word can be used is that it can be applied to all churches which try to stand for the person, the teaching, the program and the spirit of Jesus, who is called the Christ.

According to the first definition, those persons are entirely correct who say that a Community church is not a Simon-pure Christian church, because it does not observe the sectarian barriers with which the denomination surrounds itself. A Community church cannot in any sense exist as a denominational church. It may have tenuous denominational bonds, as most Community churches do. They contribute, for example, to one or another denominational missionary organization, and they send representatives to various denominational conventions or conferences; but in spirit they have given up the denominational creeds, limitations, statements of faith, and tests of fellowship. Community churches recognize all members of various denominations as Christian and accept them in the membership on their letters or statements without insisting upon any further rites and ceremonials.

Afraid

Why slew they workman Jesus,
A gentle teacher He?
Why rose they up against Him
To nail Him to a tree?

Those good men of Jerusalem,
So very just and staid,
They slew the workman Jesus,
Because they were afraid!

CLYDE MCGEE

One Feature Generally Accepted

In this sense a great many of the leading churches of America are Community churches, although they retain their denominational names and affiliations. Furthermore, they make no denominational pleas, put no denominational tone into their services and sermons, and do not limit themselves with denominational leading strings. If a stranger enters one of these churches, he cannot tell to what denomination it belongs, because in reality it does not belong to any one denomination, but is in heart and spirit a Community church.

AS A matter of fact perhaps most of the largest churches in America are of this description. In this fact lies the greatest hope for unity and ultimate union among the divided denominations in the United States. These churches, perhaps without being aware of it, are fulfilling the ideal of Thomas Campbell, if not of his son, Alexander Campbell, who were the men that started the movement called "The Christian Church," or "Disciples of Christ," which since their day has solidified into a sect, a denomination, the very thing that these men would seek to avoid.

This movement started in a desire for unity and union, but no union can be accomplished by saying to all other churches, "Come along and join us. Believe what we believe and do what we do, and we'll all get together."

In True Spirit of Campbell

Such has been the attitude of the denominational Christian churches for a great many years. Now the larger and more enlightened and more liberal minded churches, not only among the Disciples but among all denominations, are catching the spirit of Thomas Campbell and actually are living and working in the mood of tolerance and unity.

NOW there exists in America an increasing number of avowedly "Community churches," churches which not only take the broad community position but also adopt the Community name as a sign and symbol of their desire for tolerance and unity. These churches have an organization among themselves, but are so careful to avoid starting another denomination that they call that organization "The Community Church Workers of the United States of America." An increasing number of places in which rival churches have a difficult time to exist are seeking to combine these churches into community churches, just as rural high schools have in large numbers been combined. An increasing number of ministers, growing restless under denominational restrictions, are inquiring how they can get pulpits in Community churches where they can be free to utter liberal and tolerant views without fear of punishment and persecution.

THE church, after all, is a human institution, not a divine one. It has been made by men, continued by men and controlled by men. In itself, therefore, there is nothing sacrosanct about the church. It is an organization which is necessary in order to spread the news and the teaching of Christ.

Ideas Must Have Backing

It seems a pity that there has to be organization for the advancement of any great idea or ideal in the world, but there has to be. No great idea or aspiration

has ever laid hold on the minds of large numbers of people and has become dominant in the world without an organization to house and contain it and propagate it.

IT FOLLOWS, then, that the church is not an end in itself, but only a means to an end. It is very easy for us limited human beings to center our attention upon the means instead of upon the end, and therefore exalt the church rather than the Christ that the church was built for. The church may become so dear to us that we can forget Him whose message and spirit the church was built to enshrine. When the church becomes more important to us than the Christ, then we are centering our attention upon the casket instead of upon the jewel it holds, upon the conduits and pipes of a water system instead of upon the water of life that flows through them.

FROM these considerations grows the conclusion that the thing to center our thought upon is the person and the teaching and the spirit of Jesus, who is called the Christ. Loyalty to Him in greater or less degree, spells how much a church can be called a Christian church, in the second and larger and truer sense.

In The Field

(Continued from page two)

DURING the last year we have traveled in the interests of our work as executive secretary about thirty thousand miles at a ridiculously low cost due to help from railroads and expenses paid by places aided and entertainment furnished. This item alone would be equal to a large share of a working budget.

WE'VE been invited and accepted appointment as chairman of extension of the Kingdom of God Fellowship or Kagawa Fellowship of Chicago. At a meeting Wednesday, April 10, plans for a Cooperative Institute were made to be held at the cooperative Cafe Idrott, 3206 North Wilton Avenue in Chicago, April 29. All ministers and laymen are invited. Leaders of Cooperative work will be heard. This follows the 9th Annual Congress of the Central States Cooperative League at the same place April 28th and 29th. A dinner and evening program is planned. Many country church leaders attended the last Conference held at The Sherman Hotel, Chicago.

Easter Greetings to all our old friends and new.

RICHARD E. SHIELDS

VERSE

Magdalene

The mind recalls that ancient Galilee,
And One who traced a symbol in the sand;
A woman trembling with unspoken plea;
Accusing cries that leaped from pious band.

Across the centuries I hear that voice,
"He that is guiltless let him cast a stone,"
And they, whom honor left no other choice,
Walked from the scene and left her there alone

Except for One that knew the ways of men,
And gave to mercy more than passing thought;
But if today he should appear again,
I fear his judgment would be set at naught:

For we, so virtuous, must ostracize
A tortured soul that God might greatly prize.

D'NOVA.

Safety

A cross uplifted on a hill,
The frenzied mob had wrought its will!
The rulers went home satisfied,
The Dreamer had been crucified.

That night the troubled city slept
In peace. Their temple they had kept
Unharmed. The peril past, next day
They went to pay their tithes and pray.

CLYDE MCGEE

You Who Loved a Tree

You who loved a tree,
Remember Calvary.
These fine and delicate leaves
Are strings on a loom. God weaves
Them back and over the limbs
While softly humming hymns.

You who loved a tree,
This brilliant tapestry
Woven to deck The Bride
Was ripped and torn aside.
But God foresaw no loss—
He left a tall, bare cross.

RAYMOND KRESENSKY

Mary, Mary

And with the dawn the women came
To see the sepulchre of one
Who cried out, ELI, HOLY NAME,
FORSAKEST THOU THY ONLY SON?

Behold! The place where He was laid
Is open wide. HE IS NOT HERE.
Why weepest thou and why afraid?
O Mary, Mary, Christ is near.

Not silent He within the tomb,
Nor suffering the ignoble tree;
He breathes the air of lily bloom
Along the road to Galilee.

Before us into Galilee
He goes. O Mary, follow! Run!
There is no death for thou shalt see
Along the road the Living One.

RAYMOND KRESENSKY

The Form Of The Curriculum

By W. A. HARPER

THIS paper will not undertake to trace the genetic development of the curriculum from opportunistic chaos to standardized orderliness, so to speak, though that would be an engaging theme. Not a few think we are headed toward chaos again. Perhaps we are, but it will be an intelligent chaos. The day of logically arranged curricula providing in broken doses the truth immature persons need, is receding. We are entering upon an intelligent opportunism, and this will have its effect upon the form of the curriculum. Psychology is the hand word of our progress, despite all the aberrations it has been subjected to.

Sunday School Work

In 1922 three organizations were nationally engaged in the work of religious education from the curriculum standpoint. We called it then Sunday School work. Our conception of education in religion has enlarged and so we have adopted a broader term, religious education, and the prospect is that we shall soon particularize and call it Christian Education. We had in those days the International (because Canada was in it) Sunday School Association, organized along territorial lines holding its conventions from townships through counties, cities, districts, states (provinces) and territories to the great international body itself. It was democratically controlled. Democracy was a word to conjure with in those days.

WE ALSO had the Sunday School Council of Evangelical Denominations, made up largely of the officials of the several denominations engaged in educational work. It was ecclesiastically controlled. Ecclesiastics, then, as always, were jealous of their power. They were more interested in the training schools of the prophets in Jericho than they were in the wounded Jew on the highway between Jerusalem and Jericho.

WE FURTHER had the International Lesson Committee, made up of representatives of the denominations that maintained a lesson committee. It was controlled by the denominational publishing houses, though such independent publishers as David C. Cook had a look in.

Merged

In 1922 the first two of these organizations voted to merge into the International Sunday School Council of Religious Education. The term "Sunday School" has never been used in the title and for short we refer to this organization as the "International Council." It is supposed to be territorially and ecclesiastically governed. As a matter of fact the denominations have captured it, lock, stock, and barrel, despite protestations to the contrary. The old time leaders in the International, such men as Pearce, Athearn, Danforth, Alexander, withdrew. Pearce went to California which has always been a law unto itself. Alexander wore out his life in the vain endeavor to free youth, as he expressed it, from ecclesiastical domination. Athearn and Danforth were on the outside, not even looking in. They growled but they growled alone. And now Hugh S. Magill has resigned.

Jesus Arose

Jesus arose from a black night
To greet the dawning of the light;
From sepulchre to a new height
Jesus arose.

Jesus arose; the morn was fair,
A breath of spring caressed the air;
From holy lips there came a prayer—
Jesus arose.

Jesus arose on Easter morn
From a new grave of grief and scorn;
To teach us death we should not mourn,
Jesus arose.

FLORENCE MCKEAN

THE new organization set up certain committees, among them a Committee on Education. Its field was clearly that of the International Lesson Committee, and ere long it became evident that another merger was due. In 1928 the absorption occurred. The two committees on education became the Educational Commission of the International Council. Its personnel is composed of representatives of the denominations, at least one to each and more to the larger ones, certain members at large chosen by the International Council, the representatives of the Professional Advisory sections (one each for the 17 sections) and the International Council staff, ex officiis.

The Educational Commission is proceeding along certain lines of basic convictions, some of which are anathema to the old-timers. These principles are:

1. Lessons should be pupil centered rather than material centered.
2. Extra-biblical material should be used.
3. Activity of pupils should be provided for.
4. Religious instruction cannot be confined to Sunday.
5. At the same time interdenominational cooperation must be conserved.

THE control of the curriculum process passed more completely into the control of the International Staff when in 1925 it became necessary to provide $12,000.00 annually for study and research. Dr. Paul H. Veith was assigned this duty and performed it for the Council till in 1931 he resigned to go to Yale. Since then research has somewhat lagged, a situation to which the depression has contributed no doubt.

Veith produced the "Objectives of Religious Education," the "Areas of Experience," and "Christian Character Traits." He was never quite able to break with the transmissive approach. His documents may be described as logical rather than psychological.

His thought was to list all available materials by age levels; objectives, areas of experience, and

Character Traits. It was a beautiful blue print, so logical and drawn to the scale.

Age levels were as follows:

Birth-4	Pre-School Kindergarten, Cradle Roll
4-5	Beginners
6, 7, 8	Primary
9, 10, 11	Junior
12, 13, 14	Intermediate
15, 16, 17	Senior
18-24	Young People
24—glory	Adult

Objectives were as follows:

Objectives were as follows:

1. Consciousness of God.
2. Understanding of and commitment to Jesus.
3. Christian Character.
4. A Christianized social order.
5. Membership in the church.
6. A Christian philosophy of life.
7. Acquaintance with the racial religious heritage.

Areas of experience (as twice revised) were as follows:

1. Specifically religious activities.
2. Health activities.
3. Educational activities.
4. Economic activities.
5. Vocational activities.
6. Citizenship activities.
7. Recreational activities.
8. Sex, parenthood and family life.
9. General life in the group.
10. Friendship activities.
11. Aesthetic activities.

CHRISTIAN Character Traits were as follows: (Never officially adopted, but approved for such use as experience might suggest).

These "traits" are based on Macintosh's book, "The Reasonableness of Christianity," the literature of the Bible, the opinions of thirty graduate students in religion, and interviews with seventeen men and women, leaders in Christian work.*

1. Cooperation.	12. Love.
2. Courage.	13. Loyalty.
3. Creativeness.	14. Obedience.
4. Dependability.	15. Open-mindedness.
5. Faith.	
6. Forgiveness.	16. Penitence.
7. Goodwill.	17. Purity.
8. Health-mindedness.	18. Purposefulness.
	19. Reverence.
9. Honesty	20. Self-control.
10. Humility.	21. Self-respect.
11. Joyousness.	22. Spirituality.

Before the first "Curriculum Guide," that for "Vacation Church Schools," known as Service Bulletin No. 803, 1932, was issued, educational conviction had so crystallized against the ability to teach "traits," that no reference is made to these twenty-two beautiful virtues in listing the materials.

*Just why there should be twenty-two such traits is difficult to understand. The Tenth Yearbook of the Department of Superintendence of the National Education Association lists one hundred eleven traits. Surely we cannot analyze character in this way. Surely new traits must emerge.

Curriculum Material

At present, therefore, the curriculum guide consists of listing and briefly describing the available materials, not failing in any instance to give the publisher, by age levels, by the objectives they may be expected to help inculcate, and by the areas of experience in which they deal. Some available materials for each age level fortunately cannot be so regimented, and so they are listed as "additional materials." With this guide before him, the teacher can be trusted to select the right sort of source materials to secure for his group. That means the teacher will build, with the aid of the group, the curriculum that is suited to the understanding of the actual experiences of the group or of its environing social order.

The "Curriculum Guide" when completed will consist of seven books as follows:

Book I	—Underlying Principles and Objectives.
Book II	—Guide for Children under Twelve years of age.
Book III	—Guide for Young People, Twelve to Twenty-four.
Book IV	—Guide for Adults.
Book V	—Guide for Leadership Training.
Book VI	—Guide for Organization, Administration, and Supervision.
Book VII	—Guide for Field Supervision.

ALL these "guides" will be tentative and as observation and experimentation, to say nothing of publishing, go on, each will be revised. We are, therefore, only in the beginning of The International Curriculum. It is to be as fluid and changeable as life and experience. In this we should greatly rejoice. Of course the "curriculum guides" will not insure an experience-centered curriculum. A material-centered approach may still be made in local situations by the simple expedient of selecting some particular book from the guide and making it a text book to be mastered. But it does make it possible for the local leaders to be the determining factor in the ultimate use to which it will be put. Through these several guides an experience-centered approach may locally eventuate and many source books cited in the guides may be utilized to inform these growing persons in each particular group of the racial experience involved in the problem being considered by the group because it represents their experience and voluntarily expressed interest.

A New Type Library

That leads to the saying of one more thing—that the library will return to the Church School in a large way. It will become a workshop and not a parlor for desultory or recreational reading. It will be the supply house of source materials, dealing with the problems and experiences the several age groups are having and in respect to which they and their leaders need insight and understanding! How different this, from the old time Sunday School library book in which all the good died young! This scribe chose to live! And it is hoped that the expense of building and maintaining such a library of source materials may lead to cooperative effort in religious education. "So mote it be."

Rural Institute

A Rural Church Institute on leadership was held April 6 in Lordstown, Ohio, by a group of Trumbull and Mahoning county rural churches. Mark Rich, director of the Groton Community Parish, Groton, N. Y., was the guest speaker and during the day's sessions gave speeches on the following subjects: "Discovering Leadership," "Preparation and Growth," "Undergirding Leadership," and "Youth's Share in Building the New Community." Others participating were: D. E. Dannenburg, D. S. Beardsley, H. C. Wilson, George Van Wingerden, Miss Bertha F. Park and Mary Jane Ewing. Separate evening banquets for young people and adults were held followed by separate banquets for each group. "Rural Youth Building the New Community" was the theme of the youth program over which Mrs. James D. Wyker, wife of the minister of the Federated Church, North Jackson, Ohio, presided.

Help

Social Hygiene News, published by the American Social Hygiene Association, Inc., 50 W. 50th Street, New York City, is a pamphlet of educational value and information.

The Church Of The Month

The Community Church for Christian Youth at the Ohio Soldiers' and Sailors' Orphans' Home, Xenia, Ohio

VISITING the campus of the Ohio Soldiers' and Sailors' Orphans' Home at Xenia, Ohio, one is impressed with the size, care and improved appearance of all the grounds. Since Captain H. L. Hays has been the superintendent improvements have been consistently made not only in the buildings but in the staff and especially in the technique of handling six hundred and fifty orphans ranging in age from four to eighteen years.

At the very heart of the campus is the chapel which has been the religious center for years in the Home.

Chaplain Comes

When Chaplain C. C. Hankins came to the Home about three years ago, it became evident that a more inclusive and extensive religious culture was needed for the students. To this end he came to the conviction that a church—inclusive and interdenominational—should be formed and securing assistance and advice from the Community Church Workers of the U. S. A. plans were worked out over these years for the formal organization of this newest Community Church.

THE name chosen by the youth of the Home—The Community Church for Christian Youth—indicates that it is a youth church. It will be run by youth for youth with only advisory relations with adults given as needed. This makes it a creative fellowship from the beginning.

Youth Church

Sunday, February 24, the investiture program inaugurating The Community Church for Christian Youth was held in the chapel, the culmination of months of painstaking efforts and much preliminary work.

A beautiful printed program was used printed in the schools, with a picture loaned by the Art Institute of Chicago on the cover.

Chaplain C. C. Hankins

The program was as follows:

Prelude—"Idylle".....N. Herbert Caley
LaVerne Crawford, Organist
Processional—"The Church's One Foundation" .....Samuel Wesley
Call to Worship—
Hymn No. 225—"I Would Be True" .....Howard A. Walter
Audience
Anthem—"Beautiful Saviour" .....Christiansen
The Choir
Presentation of Charter
Installation Prayer .....The Rev. Richard E. Shields
"Our Redeemer's Prayer" ...Johann Blocc
The Choir
Selected Greetings from other organizations
Presentation of Bible
The Story of the "Community Church for Christian Youth" .....Chaplain Cecil C. Hankins
Installation Sermon .....The Rev. Richard E. Shields
Anthem—"God So Loved the World" .....Stainer
The Choir
Benediction ....Chaplain Cecil C. Hankins
Recessional — "Onward Christian Soldiers" .....Baring-Gould
Postlude—"Grand March" from Aida ... .Verdi

Officials Present

There were present Colonel H. R. Mooney, President of the Board of Trustees; Superintendent H. L. Hays; Chaplain Cecil C. Hankins; and Richard E. Shields, Executive Secretary of the Community Church Workers of the U. S. A., of Chicago, who gave the Installation Sermon on the subject, "Christian Growth into Life." Carl Linsmayer represented the church officers and the organist was LaVerne Crawford, a student; the choir was directed by Emily M. Dean.

WHEN the charter was presented all the officers of the church and members of committees stood in front of the pulpit and were questioned on their responsibilities and opportunities and a prayer of installation was offered by Mr. Shields.

Church Officers and Committee Members

A beautiful hand-tooled leather book made in the Art Department and composed of parchment sheets on which were engrossed the Constitution and all names of charter members and which will be kept in the archives, was presented by the Chaplain. These members were received at a service on Sunday, February 17, and a large class baptized by Chaplain Hankins in a candlelight service. The following statement "Our Belief" is taken from the Constitution:

I believe in God.
I believe in Jesus Christ and His teachings as given in the New Testament. I will strive to make His teachings the goal of my life and always at all times help others to live the Christian Life.
I will "do unto others as I would have others do unto me."

A beautiful pulpit Bible was presented by the Woman's Auxiliary of the American Legion of Ohio, which symbolized the place of religious interest at the very beginning of this church for youth.

Robed Choir Sings

The Charter and Constitution were presented by President Mooney to Superintendent Hays and thence to Chaplain Hankins authorizing the organization of the church. The audience which completely filled the auditorium was in rapt attention through the service of one hour. Attractive decorations set off the Girls' Choir which was robed in purple, as was also the Chaplain.

Many of the staff and friends were present to engage in the services.

Letters of congratulations were read by the Chaplain from the International Council of Religious Education, Percy R. Hayward; from R. Carl Stoll, President of the Community Church Workers of the U. S. A.; from Colonel H. R. Mooney; and greetings from the Legion were given.

Procedure Over Months

The Board of Trustees approved the plan of procedure, August, 1934. The plan was presented to the children of the Home, September 9, 1934, by Richard E. Shields of Chicago and the Constitution Committee appointed. Discussion in religion classes of the schools was held concerning choice of name, formulation of affirmation or creed and the duties of the officers.

Girls' Choir, Community Church for Christian Youth

THE Christian Endeavor Society pledged support to the formation of the church and the Constitution Committee reported a fully worked out plan and document to the Board of Trustees to form The Community Church for Christian Youth, November, 1934.

Under the lead of Chaplain Hankins the following steps were taken in the formation of the church:

Purposes of Organization of our church:

1. To afford an outlet for religious expression through the experiences of membership.
2. To encourage religious development of the child.
3. To enrich the worship services conducted in behalf of the children.
4. To give the child at his departure from the Home an opportunity to make pleasant and profitable contacts in his new community.
5. To educate the child in matters of organization, church procedures, and religious obligations.

Method of Research:

1. Correspondence with children's institutions, conferences with religious leaders, and study of church methods with children.
2. Survey of the religious status of our children.
3. Discussion with our children to ascertain the need and demand for an organization.

Preliminary findings:

1. Church must be interdenominational.
2. Church must be simple in plan to fit the needs of children and youth rather than patterned after an adult organization.
3. Children need to feel the responsibility and satisfaction of construction, rather than have the whole plan super-imposed.
4. There must be a period of training for church membership in order that the student be acquainted with the reasons for this important step.

Constitution Committee

The Constitution was presented to the children in January, 1935, by the committee composed of: Durward Laney, Dorothy Gilbert, John Morrell, Audrey Laney, Arthur Dubell, Frances Lawrence, Donna Jean Stoll, Mrs. Effie Wisely, Lieutenant William Graham. Charter members were received until February and a church membership class was begun January 20, 1935. Sixty-nine children were baptized on February 17, 1935, by Chaplain Hankins.

UNDER the Constitution all religious activities will now be organized within The Community Church for Christian Youth. All weekday religious instruction, young people's work, such as Christian Endeavor Societies and recreational and social work will be directed through this means.

The following committees were announced.

CHURCH OFFICERS

Secretary .....Irene Henry
Asst. Secretary .....John Morrell
Members of Council—
Carl Linsmayer
Elaine Spencer
James Henderson
Janet Hughes
Alberta McMichaels
Raymond Day
Elsie Baker

Chapel at Orphans' Home, Xenia, Ohio

Christian Endeavor Committee—
Dorothy Gilbert
Frances Lawrence
Wilda Mullenix
Kyle Klingensmith
Advisory Committee—
Lieut. Wm. E. Graham
Florence Andrews
Anna D. Bell
Cheer Committee—
James Colby
Ardith Crawford
Jack Smith
Ann Fisher
Education Committee—
Kenneth Houts
Betty Hecker
Louise Martin
Donna Jean Stoll
Betty Mills
Wilma DeWeese
Carl Ammon
Music Committee—
Evelyn McGill
Ralph Faulk
Marguerite Bryant

AS students from this institution are graduated, educated and trained, at age eighteen they will now be able to take letters of membership to any church in Ohio and be put in touch with local church life and be started right in local towns and cities. The Chaplain will introduce them to local pastors by mail and personal contact.

THE Chaplain has as well the following duties in connection with his work:

1. Conduct regularly, Sunday Morning services.
2. Superintend Church School.
3. Advisor of Christian Endeavor groups.
4. Teach week-day religion one period each week, in grades seven to twelve.
5. Plan work for week-day religion classes, grades kindergarten to six.
6. Scoutmaster, Troop 62.
7. Coach High School swimming team.
8. Miscellaneous recreation, as checker tournament, marble tournament, pageantry, etc.
9. Water front director, boy's summer camp.
10. Miscellaneous services — funerals, Memorial and Armistice Day, Baccalaureate, officiate at dinners, etc.

Mr. Hankins is a member of Rotary, of the local ministerial association, Boy Scout Council, and chairman of First Aid and Life Saving Committee, County Chapter of the Red Cross.

A document including Constitution and plan of organization will eventually be issued by the Home.

Juniors to Have Church

In the English-style Peter Pan Cottages, which are built and equipped especially for small children, Miss Helen G. Lindsey is conducting religious services which are graded for children four to nine and eventually a Junior Church will be organized. They now have a choir and the leaders of the staff give definite religious instruction.

IT is believed this is the first Youth Community Church to be organized in the United States and undoubtedly other institutions of similar character will plan their total religious life on some similar pattern.

"The assistance of the Community Church Workers of the U. S. A. through Secretary R. E. Shields has been invaluable," says Chaplain Hankins, "in bringing this church to its present active existence."

An Easter class, trained by the Chaplain, joined the church. A Bible Reading Contest has been held with finals held on Sunday evening, April 7. The Music Committee is sponsoring an inter-cottage hymn sing contest after Easter. Awards for these are made by the 40 and 8 Society of Ohio. The Girls' Choir assisted by the Boys' Glee Clubs presented "Seven Last Words," by Dubois, as an Easter Cantata which was broadcast over station WHIO, Dayton, Ohio.

Mother's Day

Mother's Day will be celebrated throughout the country on Sunday, May 12. This year particular emphasis will be given to the consideration of needy mothers living in neglected areas. An appeal from the Golden Rule Foundation, 60 East 42nd Street, New York City, lists many such needs. An offering for this purpose will make Mother's Day a practical help.

Church Unity Movements in the United States

By H. PAUL DOUGLASS

Reviewed by Asa McDaniel

THE results of the thinking of 20,000 persons should be of great value on any subject and especially to the people interested in Christian union. The task of collecting and organizing that amount of material was the self-imposed task of the Institute of Social and Religious Research with H. Paul Douglass as the director. The co-operation of a large number of denominational leaders in all the major denominations made the project possible and the findings, edited by the director, available in a large volume of 576 pages of heavy reading. In fact much of it requires not only careful reading but much study before it yields its treasures. The graphs and charts and tables are packed with interesting information for one who will give them the proper amount of attention. They present the evidence upon which the important and suggestive conclusions of the book are based.

What Are the Facts?

Some may object to the questionnaire method of getting at the facts; but after making due allowance for its limitations it still remains the most incisive and illuminating analysis of the problems of church unity and the prospects of organic union that has yet appeared upon our horizon. The volume has especial value for the Community Church Workers because they are interested in integrating the various religious backgrounds in the community into an effective working force for civic righteousness and a satisfying and compelling religious idealism. In our anxiety to eliminate waste and competition in the community we are liable to accept superficial foundations upon which churches are united only to see them fail in a few uneventful years. A study of the findings of this book would enable us to avoid such premature unions. Any one however who is really interested in getting beneath the surface of the problems of church union in the United States can not afford to ignore the findings of this great book.

In the introduction the director states the limitations of the work as follows: "The present study was limited to the United States and primarily to the non-Roman Christian Community."

THE BOOK is divided into three parts and appendices. The first part deals with the "Objective trends and popular reactions," and is especially rewarding. Part two chapters four and five of this part is especially rewarding. Part two deals with "Ecclesiastical thinking and proposals." It is by far the largest and most interesting part of the book for the student. At the same time it is the most disquieting part in the study. In it we see the lingering hope, of a generation or two ago, that each denomination felt, and some still feel, that it might absorb all the others. Perhaps the most significant fact observable in this part is the unmistakable evidence of the crumbling of denominational walls which is increasing in tempo and volume with the passing years, and that union is coming with increasing power as is seen by the study of recent literature, the observation of current union movements, and the expressed individual attitudes of thoughtful men and women in America. The concluding part of the study is given to reaching some probable conclusions as to possible church unions within the limits of the study.

Seven Lines of Union

It will be encouraging and worth while to mention briefly the seven lines upon which we can hope for church union. The first of these is a strong historic trend toward union of every sort in the United States. In all forms of human endeavor we are finding, that "In union there is strength" and are slowly moving forward to avail ourselves of its power. The conditions in pioneer life which kept men in separate religious camps have largely disappeared with the passing years. As the people became established in homes and towns, the need for cooperation and understanding became more and more apparent. They came to magnify their agreements rather than their differences, only to find their lives growing richer and finer all along the line. Local churches found the same spirit helpful and sought ways of larger cooperation and union.

THE SECOND line of evidence upon which to rest our confidence in union is to be found in the deep rooted feeling in America of the need for some form of church union. The man in the street feels an essential unity with the great majority of his fellow Christians and strongly desires a church which will not only share his feelings, but promote them in an organized way.

No Differences

The third basis of confidence is found in the fact that millions of thoughtful people recognize no important difference between the denominations. They find the essentials of religion common, to a greater or less degree, in all forms of religion. They feel at home and ministered too in any one of the communions, and are free to use them interchangeably as occasion demands.

The fourth reason for hope in church union is that the paths of various union movements converge. It is not alone the fact that in large numbers churches are coming together, but that they belong together in community life. They have a common objective. Perhaps the best evidence of the fact is the rapid growth of the community church in many and varied localities. A movement handicapped in many ways because its local leaders who, seeking to get rid of denominational control,

are not trained in mind or heart to meet community problems.

THE fifth line of study indicating the possibility of coming union is that it works in concrete cases, where the leadership is well enough trained to give it direction. In the study there were twenty-three assumed consequences of church union proposed to church leaders and they voted seventy-five percent in favor of them. The book shows that the creation of a definite public opinion in behalf of church union is under way, as it has never been in the past.

The substantial agreement of ecclesiastical thinking furnishes the sixth path of church union. Upon examination the differences between ecclesiastics and theologians upon supposedly vital issues are on the whole surprisingly insignificant with the great majority of American church men. The theoretic questions of the past have very little value in the life and death struggle with modern living conditions where people are crying for bread and shelter from the storm.

Toward a United Church

The seventh reason for faith in church union is found in the fact that the movements favoring such integration are related to each other, and are in a way parts of a great whole moving with great force toward a united church. The way is not charted or free from grave problems, but the Master's Prayer for a power to evangelize the world must some day be realized.

The volume is packed with valuable information and important conclusions, and it should be carefully studied by those who are interested in getting the churches to a place where they can make a worthwhile contribution to community life. Its material in connection with this problem is unique and indispensable to the student of modern church life in our world.

Unite For Social Action

Social service commissions of 11 Protestant denominations met with members of the staff of the Federal Council on March 21 to consider objectives in the social action program upon which all could unite.

Books

A Chart For The Wilderness

ECONOMICS AND THE GOOD LIFE. *By F. Ernest Johnson.* Association Press, $1.00.

HERE is a comprehensive survey of the economic and social confusion in which we find ourselves together with some highly intelligent thoughts on the future all within 172 pages. Rarely will either the tired business man or the bewildered preacher find so much wisdom in such small compass. The present situation is studied in an objective fashion but in the light of the Christian ideal of the good life. The goal of future development is thus stated: "The greatest satisfactions of life have to do with shared experience. Society, using the resources of the state and of the many types of voluntary agency, must be geared to intellectual and spiritual creativeness. The individual must find reinforcement for his social impulses in group life and in a deepening of their meaning in the experience of a 'consciousness of kind'."

The present economic system, the efforts of the government towards recovery, the problems of labor and the farmer are all analyzed. Hope for the future is found in the development of what is called "consumerhood." "There is no royal road to consumerhood. It is both an intellectual and a spiritual achievement. By a consistent quest of means of expression and by the utilization of resources at hand the individual must find his way into this new kingdom which the shift of social and economic forces has brought into view."

Consideration is given to the basic problem of human nature. We are assured that the doctrine of its "fixity" is false. It is argued that acquisitiveness is not as all-powerful as is sometimes thought, while the desire for prestige may be developed in such a way as to serve social ends, as can the desire for security. The instinct of workmanship, the "sporting spirit" and the disposition toward cooperation or mutual aid all predispose us towards a better day. The following specific steps towards an economic plan are mentioned: A strong, responsible labor movement, children in school rather than at work, pensions for the aged, insurance against unemployment, the rebuilding of the nation's homes, free education for everybody and economic cooperation among the nations.

JOHN R. SCOTFORD

Weaver Of Dreams

Spring is a lovely maiden with a sunny smile.
Her gentle finger tips unlock the icy door
To let the waters of the brook run free;
With downcast eyes she watches it in awe
Swell into muddy, maudlin ecstasy.

In modest hesitation she outspreads
Her skirts of palest green and smoky blue
To cover all the earth, a gay caress.
Her blushes are reflected in the skies
By flaming sunsets running riotous.

Upon the purple curtain of the night
She pins the evening star, and weaves new dreams
For each of us, upon a magic loom;
Then, nodding, sleepy-eyed, she drapes the moon with mist
To shyly aid young lovers in their tender tryst.

MARGARET B. EDGE.

The World War From The Viewpoint Of a Slav

BLACKBIRD'S FIELD. *By Victor Komski.* Rae D. Henkle, New York. $3.00.

VICTOR KOMSKI (Ilya Mimovitch) as a boy in his 'teens fought in the First and Second Balkan Wars and, later, in the World War. Born in Montenegro, from a child on he witnessed and experienced war after war. War was his profession but, also, his ideal. His family was one of the most important in the little Balkan nation and the enslavement of his Slavic brothers by Austria and Turkey strengthened his ideal of nationalism. The symbol of his ideal of Pan-Slavism was the

Blackbird's Field where the Balkans in 1389 were defeated by the Turks. Blackbirds, as the myth goes, rose from the slain there and winged their way to all parts of the world. Those birds would turn white when the Slavs were avenged. So the World War, as well as other wars, was to this man a method of revenge. But when Victor Komski, an officer in the Serbian army, saw the defeated forces of Serbia under King Peter being driven back across their beloved home-land, when he himself was taken prisoner by the Austrians, and when he saw his own country ruled by the Boche something changed in his mind. From radical nationalist he became a devoted advocate of internationalism and world peace.

This book, which is the truthful account of one man's experiences in a war, is good propaganda against all war. The author spares no details. He shows us the defeated King Peter, the democratic king, dying with his people. He shows us life in a prison camp. He shows us life on the battle-field where German and Serb mingle together over their bloody wounds. He shows us the holocaust of war, but he shows us individuals in relation to that holocaust.

Victor Komski was a schoolmate of Princip, the man who fired the shot at Sarajevo, the shot that ignited war hatreds in 1914. Victor Komski was a personal guard to King Peter in the days of his retreat. But this does not make the man any greater. He was a soldier in one of the most trying wars of all history. His book is not one for those who want romance and glamour. It is for those who want to know the worst side of war in order that their minds may be cleared and their spirits quickened against further wars.

The author of this book was for a time a graduate student in American universities. At present he is a tutor in Davenport, Iowa. His life, like his book, is a plea for no more wars, a hope for international peace.

RAYMOND KRESENSKY

Moments Of Reality

THINGS TO LIVE FOR. *Notes for an Autobiography by Francis Stuart.* Macmillan, $2.50.

"THERE is an emptiness within the human breast, a hunger for we hardly know what, that is the deepest and wildest of all desires."

Thus Francis Stuart begins his unusual book—and surely there is no reader who will not agree with him thus far. But to many this emptiness and hunger are things to be ashamed of, to be hastily filled and fed by industrious routine and breathless merry-making. Not so our author. He continues:

"It is the falling in love with life, the dark, deep flow below the surface. Subtle, crude, beautiful, terrible. A few have dared to open their arms to it, to plunge into it; and always they are wounded and humiliated; but they have been touched, have been caressed by those fiery fingers that curved the universe, and there remains about them a breadth, a warmth of genius."

This young Irishman is one who has opened his arms widely to life. Still under thirty-five, he is the author of several notable novels. In these random notes he records moments of reality—of ecstasy in joy or suffering. Fighting and horse-racing, making love and worshiping the saints, dreaming of becoming a Carthusian monk, talking with sailors and jockeys and nuns, walking over the mountain roads beside his little son, writing in a bare room, flying a plane in the moonlight, helping to carry on a hunger-strike in a filthy prison, lifting the sick upon stretchers from the train at Lourdes—not only the wave-crests, but the deep troughs between them.

There is self-dramatization in all this, of course, but there is also a disarming simplicity; there is humility as well as bravado. To those who go questing through life, reading this book will be like touching the hand of a comrade.

And this is his conclusion: "To love, that is all that matters. To lavish love even on objects unworthy of it, is infinitely better than living a cold, ordered life in a study, in an office, or even in a garden tending flowers. It is only by opening one's arms to life that one will find the ultimate peace and security. Only through suffering and loving. There is no short cut. Protecting oneself against life is not peace but death."

NORA B. CUNNINGHAM

MUST THESE DIE?

¶Our western civilization has brought upon the whole world the most terrible economic collapse of history.

¶In Korea, the price of rice has doubled and funds for lepers have been cut in half.

¶This family, sick with leprosy, must be turned out of one of our leper colonies!

¶They could have shelter, food, and cure; but as matters stand, they can't.

WILL YOU HELP SAVE THEM?

Eleven cents a day, $3.30 a month, $40 a year for each person

AMERICAN MISSION TO LEPERS, INC.

Room 1118-C 156 Fifth Avenue New York

All denominations - - all countries - - all the needs of all the lepers we can reach

Unite Your Churches

Information to help you form a United or Community Church may be secured free.

"Community Churches"
David R. Piper
$1.00

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The Story of Service

A New Church

A special Recognition Service was held on Sunday, April 7, at which the Federated Church of Rosamond, Illinois, formally became the Community Church. At the morning worship service Richard E. Shields of the Community Church Workers was guest speaker and preached on the subject, "The Renewal of Religion in the Community." Records and deeds were transferred by the officers of the former Methodist Episcopal and Congregational Churches to the new trustees. Title to the two church buildings and two parsonages was given over to the single church organization. In the community hall at noon all enjoyed the fellowship of a basket dinner, followed in the afternoon by a round table discussion led by Mr. Shields, at which questions touching many phases of the new program were asked and answered. At the Eventide Fellowship, the stereopticon slides of other Community Churches and an informal talk was presented by Mr. Shields.

The former Congregational building is being used for worship services and the adult and young people's departments of the church school, while the junior department meets in the Methodist building. This church has an interesting historical background. A few years after the founding of the village of Rosamond by six pioneer families in 1856, the Methodist and Congregational churches were organized. In 1925, L. E. Kettelkamp, the Methodist minister, preached the first sermon to the combined congregations assembled in the Congregational building. For the next nine years the church carried on its program on a federated basis, first with Mr. Kettelkamp as pastor for five years, followed for three years by M. Kelly, a Congregational minister. In June, 1934, D. Andrew Howey, a Presbyterian, was called to serve the Federated Church and the need for closer cooperation has become more and more manifest. A new constitution was adopted on January 15, 1935, and carefully worked out plans culminated in the splendid services on April 7. Although it rained hard all day, the services were well attended and deep interest was shown in this definite plan for better serving the church life of the community of Rosamond through one Community Church.

Success

The spring season finds many improvements in the building of the Lake Harriet Christian Church in Minneapolis, of which Paul B. Rains is minister. A larger rostrum is being created, a new room for a church parlor is being added and the worship auditorium has been made more attractive. This church took active part in assisting the community in the "Share Your Clothes" campaign conducted this month by the local Council of Social Agencies. Magazines are also collected by the Women's Department for use in the Transient Camps of their county, which are now occupied by 3,000 people. Where it is necessary for a church to use a mimeographed calendar, it certainly is fine to look upon such attractive ones as this church issues weekly.

Another New Church

A new Community Church has been organized in Calderwood, Tennessee, with a charter membership of 31. Increasing interest is developing in the community.

Michigan Too

In Walloon Lake, Michigan, 33 people have signed a covenant to become members of a new Community Church which is going forward to definite organization and formation under the leadership of J. Elmer Lutz, minister.

Youth Visitation

When The Aristoi, the young people's society from Lyons Community Church, Clinton, Iowa, visited the Community Church League of the Community Church of Savanna, Illinois, recently and presented a play, "The Color Line," a fine public Sunday evening service was held. On this occasion an address of welcome was given by Ruth Lynn, president; the scripture was read by Jane Davis; prayer was offered by Hazel L. Schmidt. Lowell Struckman, Lyle Bahne, Robert Runyan and Richard Garland served as ushers. The benediction was offered by T. Stuart Cleworth, the minister of the Savanna church.

Speaks In East

E. H. Gebert, minister of the Community Church of Longview, Washington, preached at the Amherst Community Church, Snyder, N. Y., Sunday morning, March 24, and on March 31 preached at the morning service in the Community Church of Park Ridge, Illinois. Richard E. Shields had charge of the service at Park Ridge during Dr. Jordan's absence, and entertained Mr. Gebert at his home in Winnetka during his stay in Chicago. Mr. Gebert had travelled East in connection with the meeting of the Board of Directors of the Community Church Workers held in Buffalo.

To Utah

Roy B. Damron has resigned his pastorate at the Boise Wright Community Church, Boise, Idaho, and has received a call to the Phillips Church at Salt Lake City, Utah. Mr. Damron served this church for five years.

COUNCIL OF WOMEN FOR HOME MISSIONS

Correlating agency of 23 women's national home mission boards of the United States and Canada, for consultation and cooperation in action in unifying programs and promoting projects which they agree to carry on interdenominationally.

Community churches now cooperate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

105 East Twenty-Second Street, New York City

Missionary Congress

The National Younger Men's Missionary Congress under the auspices of the Laymen's Missionary Movement, 19 S. LaSalle St., Chicago, will be held at the Stevens Hotel, Chicago, May 2-5, 1935, using as its theme, "Jesus Christ and the World Today." General directors of the group organization are Cleland B. McAfee, of the Presbyterian Board of Foreign Missions, and C. O. Hawley of the United Christian Missionary Society. Among the platform speakers will be Frederick A. Agar, G. Pitt Beers, Oscar F. Blackwelder, Edwin R. Brown, Roy A. Burkhart, Sherwood Eddy, Seung Hak Cho, Ralph C. Hutchison, S. M. Jordan, Ching-Jun Lin, Robert E. Speer, Bishop George Craig Stewart.

Honor Settlement Worker

The twentieth anniversary celebration of the Women's International League for Peace and Freedom will be held in Washington, D. C., on May 2. Jane Addams who helped to found this organization will be an important figure in the celebration and Mrs. Harold L. Ickes is chairman of the committee on arrangements. Leaders in every field of activity are invited by the United States section of the Women's International League to honor this great settlement worker at this time.

New Church—New Pastor

The new pastor of the United Church of Norwood, Massachusetts, is F. Gerald Ensley, a Methodist.

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Social Work

The National Conference of Social Workers and the Church Conference of Social Work will be held June 9-11 in Montreal, Canada.

New Paper

Social Action is the name of the new publication which is being issued by the Congregational and Christian Churches, 287 Fourth Avenue, New York City, and the first issue which came out in March was designed to give a wider understanding of the Council for Social Action. The subscription is $1.00 a year, issued twice a month, in convenient-size format.

Answers Problems

Under Preacher Problems in the March issue of *The Christian Century Pulpit*, O. F. Jordan, minister of the Community Church of Park Ridge, Illinois, discussed in a practical, interesting way "The Minister and His Community." Dr. and Mrs. Jordan recently made a trip to New Jersey to visit their son.

Great Community Program

Nagpada Neighborhood House, Bombay, India, has just completed its 8th year of work with a record of accomplishment which has caused it to become recognized as one of the most useful pieces of social work in the city. During the past year 351,694 people used the facilities of the house or an average of almost 1,000 people daily. The Neighborhood House has no membership. Its constituency is as varied as the neighborhood in which it works, including men, women and children of all castes and creeds. The staff consists of 9 full-time workers and 15 part-time workers and supervisors, headed by the director, Clifford Manshardt, who was formerly a member of the Union Church of Hinsdale, Illinois. In addition to maintaining its regular educational, medical, recreational and family and public service activities, the House has undertaken several important new responsibilities during the year, such as the supervision of the Sir J. J. Dharamsala of the District Benevolent Society of Bombay, the plans for the Bombay Presidency School for the Training of Public Health Workers, and the opening of a new playground with the cooperation of the Bombay Municipality. A new radio has been installed; the debating society had a busy year; 603 students enrolled in various Neighborhood House classes; an active adult education program has been maintained; Tuesday afternoon cinemas have been popular; the Nursery School has filled a real need. Three nights each week the music classes for men have met. Five Urdu dramas and other dramatic productions have been presented. The Boxing Club and table game tournaments have been held. Nagpada House is one of the few social service institutions in India which holds before itself the ideal of work for the entire family—men, women and children. Its activities for women are carried on all through the day.

In Memoriam

The death of William A. Tate, minister of the Argo Community Church, Argo, Illinois, occurred March 20 as the result of an operation. A real community work was accomplished by Dr. Tate in the Argo church, which is located in an industrial town. He was fifty-two years of age.

Visit Dayton

Joseph Myers, Mrs. Myers and Mrs. Burris A. Jenkins, of the Community Church of Kansas City, visited the Harries Community Church, Dayton, Ohio, on March 24. Mr. Myers preached at the Sunday morning service.

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carries on educational missions to a needy people. Its work has been investigated and endorsed by competent people sent out from the United States. Dr. and Mrs. E. L. Humphrey have spoken in many community and federated churches, and many of these churches contribute. Write for particulars to

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Religious Digest

Four Types of Religion

By William Rupp Barnhart

MODERN religion is clearly dividing into four major divisions: I. Naive Supernaturalism including Buchmanism and Barthianism. II. Sophisticated Supernaturalism as represented by E. W. Lyman, D. C. Macintosh, J. B. Pratt and H. P. Van Dusen. III. Atheistic Humanism of A. E. Haydon, C. F. Potter and John Dewey. IV. Theocentric Humanism including H. N. Wieman and Walter Horton. They do not believe that the issue is Theism versus Humanism but that the two can be united. They believe that there is only one best method of distinguishing between truth and error which combines *insight* (including intuition and prayer), *reason* and *experience*.

Each group emphasized important elements of religion. The Sophisticated Supernaturalists have made the greatest contribution in the past age but at present they seem to be dangling in mid-air between the first and fourth groups. They do not present a clearly defined concept of the validity of intuition and prayer. They appear to start with definite theological conclusions and use the method of the fourth group as far as it will substantiate them and then add as much mysticism as necessary to support the rest of their theology.

The issue today is primarily between Naive Supernaturalism and Theocentric Humanism. It has become popular to swing to the right in religion and to the left in politics, but there is the danger of collapse at the center. Religion can maintain its validity only by setting up the cross at the heart of the social struggle and not by offering an escape from it as the first group do. Instead of clamoring for a revival of naive supernaturalism, so much of which fades out into a mystic fog, we need definite contributions for the *methods* and *content* of prayer such as Professor Wieman's "Methods of Private Religious Living."

In times of social disintegration there is always a relapse into a naive supernaturalism. If western civilization should collapse this first group may dominate religion. If we evolve a more just social order Theocentric Humanism should lead the way to a more valid and vital religion.

Reformed Church Messenger

Our Achievements, 1925-1935

By Edmund H. Oliver

A CHURCH dignitary asked Abbe Sieyes, "What did you do in the French Revolution?" "Sire," came the reply, "I survived." This is the first achievement of The United Church of Canada for this decade. It has survived. And to have survived is certainly no mean achievement. How blithely we launched our bark upon the waters that day in June ten years ago. Little did we guess the maelstrom a decade would bring, in social strain, in political stress and in economic dislocations. But The United Church of Canada has survived, and survived, too, as I verily believe, as a gracious ministry of God upon the earth.

Our second achievement is that we have succeeded—far beyond our dreams and sooner than we ever could have hoped — wonderfully succeeded, in uniting ourselves. The sectarian accent has been nowhere evident. We have, on the contrary, gained a solid conviction that the things that unite us are both dearer and more significant than the things that formerly divided us. This spirit of union has, of course, not just happened. It is an answer to prayer. It is the reward of study and fruit of fellowship. It has arisen out of a deliberate will-to-union that issues from a deep religious conviction. I cannot but think that there has come a spiritual enrichment of life from this adventure and achievement in understanding as we have given ourselves to common tasks and to the joy of a new fellowship in Christ.

In this decade, moreover, The United Church of Canada has achieved work of national importance. Despite the handicap of great distances it has furthered the spirit of unity in the Dominion. On the basis of arithmetical computation alone our Church has to its credit a notable achievement. Roughly, it has throughout the decade added to the Church a fresh Pentecost of believers on the average every six weeks. And in the rural districts of north and west The United Church of Canada has not failed the frontier.

In these ten years we have enriched our common worship. We have kept the church missionary in aim and sacrificial in spirit, by keeping our mind on every frontier of need at home and abroad. We have steadily refused to divorce Evangelism and Social Service.

Resurrection

I did not know that when I nailed
The Christ upon the tree,
The one whom I had scourged and railed
Was the better part of me.

I never dreamed that when I sealed
His love within the tomb,
That I had willfully congealed
My nobler self in gloom.

But when He rolled the stone away,
Who could not let me die,
There was no doubt that Easter Day;
The one who rose was I.

LLOYD FRANK MERRELL

We have faithfully proclaimed, and in this hour would avow anew, that the mission of The United Church of Canada is not self-appointed but God-given, to make Jesus Christ known, loved, trusted, obeyed and exemplified in the whole range of individual life and in all human relationships near and far. And from this high purpose, please God, we shall refuse to be diverted.

The New Outlook

Credit Unions And Banking

By Roy F. Bergengren

A CREDIT union is a cooperative society, organized on the one-man one-vote basic cooperative principle, operating in accordance with state or federal law, self-managed and supplying its members with two essentials of bank service, a depository for money and a source of credit.

The first credit unions were organized in Germany by Schulze-Delitzch and Raiffeisen in about the middle of the last century. Raiffeisen perfected his first credit union in Germany in 1852. When I visited the printing plant of the German credit unions at Neuwied five years ago the credit unions numbered 52,000.

In 1908 Edward A. Filene was in Germany and came in contact with the Raiffeisen banks. He later made personal visitations to credit unions in countries as far apart as India and Japan — as Italy and Egypt. He found that Alphonse Desjardins had, in 1900, organized the first credit union in North America at Levis in the Province of Quebec and other credit unions with Catholic parishes in the Province; and that the then Bank Commissioner of Massachusetts, Pierre Jay, had been making a book study of the same subject.

Mr. Filene induced Desjardins to come to Boston and he collaborated with Desjardins and Jay in the preparation of a bill offered to the Massachusetts legislature in 1909 which made the credit union form of cooperative banking possible in Massachusetts. Between 1909 and 1921 Mr. Filene and other public spirited men of Boston spent liberally of their substance to popularize the new law and to assist in the organization of credit unions in Massachusetts. Well satisfied with this experimentation, Mr. Filene and I organized in 1921 the Credit Union National Extension Bureau. As the Bureau completes its work and closes its office for good on March 1, 1935, this affords an excellent opportunity to make a survey of what the Bureau has accomplished for cooperative banking in the United States.

We have approximately 3,000 credit unions with close to 600,000 members and resources of better than $55,000,000. The number of credit unions in the United States is increasing now at an average rate of approximately eighty new credit unions a month.

We have been through four years of extreme industrial difficulty, subjected to a test of unprecedented severity. In 37 of our 38 states we have had no involuntary liquidations; in the 38th state a few credit unions, set up years ago without group significance, failed. We have had an equally outstanding record with regard to defalcations. We have made the best record for cooperative banking made by any type of bank during this period of prolonged economic disorder.

During August fifty-two credit union leaders from twenty-two states met at Estes Park, Colorado, and brought forth the Constitution and By-laws of the Credit Union National Association which instrument is now in process of ratification by the states. As this is being written fourteen states have ratified the national constitution and by-laws. It is anticipated that the National Association will assume control of the credit union movement as of March 1, 1935, and carry it on thereafter, forever.

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